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AND
RELIGIOUS INTELLIGENCER.

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CHRISTIAN RESEARCHES.

(Continued from page 201.)

"Chilka Lake, June 24.

"—**I FELT** my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is, who has not seen it. From an eminence,* on the pleasant banks of the Chilka Lake, (where no human bones are seen,) I had a view of the lofty tower of Juggernaut, far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some "Christian Institution," which being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever."

* Manickpatam.

Annual Expenses of the Idol JUGGERNAUT, presented to the English Government.

[Extracted from the Official Accounts.]

	Rupees. £ sterling.	
1. Expenses attending the table of the idol	36,115	or 4,514
2. Ditto of his dress or wearing apparel	2,712	339
3. Ditto of the wages of his servants	10,057	1,259
4. Ditto of contingent expenses at the different seasons of pilgrimage	10,989	1,373
5. Ditto of his elephants and horses	3,030	378
6. Ditto of his rutt or annual state carriage	6,713	839
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	Rupees 69,616	£ 8,702

"In item third, 'wages of his servants,' are included the wages of the *courtezans*, who are kept for the service of the temple.

"Item sixth. What is here called in the official account, 'the state carriage,' is the same as the car or tower. Mr. Hunter informed me that the three 'state carriages' were decorated this year (in June 1806) with upwards of £ 200 sterling worth of English *broad-cloth* and *baize*.

"Of the rites celebrated in the interior of Juggernaut, called the *Daily Service*, I can say nothing of my own knowledge, not having been within the Temple."*

* The temple of Juggernaut is under the immediate control of the English Government, who levy a tax on pilgrims as a source of revenue. See "A Regulation (by the Bengal Government) for levying a tax from Pilgrims resorting to the temple of Juggernaut, and for the Superintendence and Management of the temple. Passed April 3, 1806."

The province of Orissa first became subject to the British Empire under the administration of the Marquis Wellesley, who permitted the pilgrims at first to visit Juggernaut without paying tribute. It was proposed to his Lordship soon after, to pass the above Regulation for the management of the Temple, and levying the tax; but he did not approve of it, and actu-

JUGGERNAUT IN BENGAL.

LEST it should be supposed that the rites of Juggernaut are confined to the Temple in Orissa, or that the Hindoos there practise a more criminal superstition than they do in other places, it may be proper to notice the effects of the same idolatry in Bengal. The English nation will not expect to hear that the blood of Juggernaut is known at Calcutta; but alas, it is shed at the very doors of the English, almost under the eye of the supreme government. Moloch has many a tower in the province of Bengal, that fair and fertile province, which has been called "The Garden of Nations." Close to Ishera, a beautiful villa on the river's side, about eight miles from Calcutta, once the residence of Governor Hastings, and within view of the present Governor-General's country house, there is a temple of this idol which is often stained with human blood. At the festival of the Rutt Jattrā in May 1807, the Author visited it, on his return from the South of India, having heard that its rites were similar to those of Juggernaut.

(To be continued.)

ally left the Government without giving his sanction to the opprobrious law. When the measure was discussed by the succeeding Government, it was resisted by George Udny, Esq. one of the members of the Supreme Council, who recorded his solemn dissent on the proceedings of Government, for transmission to England. The other members considered Juggernaut to be a legitimate source of revenue, on the principle, I believe, that money from other Temples in Hindostan had long been brought into the treasury. It is just that I should state that these gentlemen, (though their opinion on this subject will differ so much from that of their countrymen at home) are men of the most honourable principles, and of unimpeached integrity. Nor would any one of them, I believe, (for I have the honour to know them) do any thing which he thought injurious to the honour or religion of his country. But the truth is this, that those persons who go to India in early youth, and witness the Hindoo customs all their life, seeing little at the same time of the Christian religion to counteract the effect, are disposed to view them with complacency, and are sometimes in danger of at length considering them even as proper or necessary.

ON THE CHOICE OF TEXTS.

THE Rev. Mr. Douglas, one of the ministers of Edinburgh, during the reign of Charles the second, was one of those pious and faithful men whose labours were blessed, and with whom was the secret of the Lord. So near did he live unto God, and so much was he impressed with the importance of the work, that he seldom or never was troubled in choosing a subject for discourse. His gracious and kind Lord always prevented that anxiety of mind with which few are unacquainted, by forcibly impressing on his heart the texts of Scripture from which he was to preach. Thus he was never in any uneasiness for a subject to discourse; for he whom he served, laid furniture and supply to his hand when the season of duty required. One remarkable instance of this, and a proof that *the secret of the Lord is with them that fear him*, happened in the end of 1650, and the beginning of 1651. Being appointed to preach at Scoon, in Scotland, at the Coronation of Charles the Second there, and when he swore to the Covenants engrossed in the Standard Books of the Church of Scotland, which was on Jan. 1, 1651, he as usual, had his mind deeply impressed with a text of Scripture as the subject of the Sermon he was to preach; which, from the Lord, was one of the plainest and most applicable prediction of the person to be crowned that could have been found in the Scriptures. The text was Jer. xxii. 30. *Thus saith the Lord, write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.* On receiving this text in his usual way, as from the Lord, the good man was much troubled what to do; to preach from it would certainly bring down the vengeance of the Court; to reject it, would, perhaps, expose him to divine chastisement. After much anxious and painful deliberation, with the above text rolling in his heart, and almost ringing in his ears, he resolves to pitch on another, as much suited to the occasion as possible. The one he chose and preached from was 2 Kings ii. 12—17. *And he brought forth the King's son, and put the crown upon him, and gave him the testimony; and they made him King, and anointed him;*

and they clapped their hands and said, God save the King. And Jehoiada made a covenant between the Lord and the King, and the people, that they should be the Lord's people; between the King also and the people. No passage could be more applicable to the exercise of the day, and the selection of it shows, that that good man was well acquainted with the Scriptures, and knew how to use them: but alas! he found he was following his own inclination, and not the mind of God. For after that circumstance, in that he had rejected the counsel of God, and followed his own devices, the Lord in that particular thing left him during the remainder of his life, and he was often in great trouble of mind what text to preach upon.

A useful lesson to all the ministering servants of Christ, to preach and declare the whole counsel of God, and to wait on him that he may direct their steps, lest in following their own devices, they may be found to fight against God.

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THOUGHTS ON READING 2 PETER iii. 18.

Grow in grace.

THIS exhortation, to grow in grace, is of real importance to be understood by those who indeed have tasted that the Lord is gracious; for those who are graceless, cannot be said to grow in grace. A mistake, however, has frequently been made in reading this text. It is not *grace growing in us*, which is the too commonly received opinion, but *we grow in grace*, which is materially different. If it be asked, How we are to grow in grace? I answer: as a tree grows in the earth. This simple idea, it is presumed, may throw some light upon the text; and form stronger encouragement to faith, to strike its fibres, if I may so say, deeper and wider, that more abundant fruit may be produced to the honour of God, the comfort of the soul, and the benefit of mankind.

A growth in this grace, may materially be ascertained by an increase of *knowledge of our Lord and Saviour Jesus Christ*. In first experience of grace, it is sufficient to know and feel so much of the errors of our lives, the guilt of our hearts, and our condemna-

tion by the law of God which we have transgressed, as to believe and enjoy the virtue of the blood of Christ for our pardon, reconciliation, and peace with God, as his heirs to immortality and glory. But, growing in grace, comprises a deeper knowledge of the latent evils and temptations of the heart, under the various afflictions of life; and, more sensibly to experience what it means *to be rooted and grounded in Christ, growing up into him who is the head of the body, the church*. It is therefore one thing to know Christ as a Saviour, and another practically to make use of him as such in all the fulness of his grace, exhibited by all his relations and offices which he bears to his people.

The great Agent in the growth of grace, is the Holy Spirit, therefore called, *The Spirit of grace*, Zech. xii. 10. It is his office to bring men into the possession of grace; and after which, *to take of Christ's and show*, or communicate them *to us*. Thus it is, and by no other agent, we receive out of the fulness of Christ, *grace for grace*; or one portion of grace after another.

The means for this growth of grace, are, first, The sincere milk of the word, which, as new-born babes, we may grow thereby, 1 Pet. ii. 2. As the child grows, not of itself, but from its mother's breast; so the child of God increaseth in wisdom, strength and stature by desiring and receiving the sincere, unadulterated milk of the word, whether read or preached. It is therefore called, *The word of his grace*; for it develops the origin, history, doctrine, promise, experience, profession of grace in all their rich variety and fulness; and is that only unerring standard by which the children of grace are, or can be tried. The other mean is *prayer*. To encourage which, we have the assurance that God *giveth more grace*, James iv. 6. The Spirit of grace is likewise the Spirit of *supplications*. He indites the prayer of grace, and gives it such degree of exercise, as to lead us into sensible communion with God in Christ as our Father and portion; by which we grow in grace, enjoy a foretaste of heaven, are preserved on our journey through life, and are made meet for his eternal kingdom and glory.

J. S.

FOR THE CHRISTIAN MONITOR.

By the late Rev. T. BERRIDGE, M. A. aged 77.

Ye are our Epistle. 2 Cor. iii. 2.

THIS was the language of the great Apostle Paul, who, in his own eyes, was less than the least of all saints, in an address to the Corinthian Church, the members of which had been some of the most abandoned characters; and to whatever place the Apostle went, where letters of commendation were required of the visiting ministers, he pointed to those conspicuous converts who were living epistles, and so eminent as to be known and read of all men. The change in them was so great, as to render it evident to every one. The drunkards were become sober; the dishonest, just; the miser, liberal; the prodigal, frugal; the libertine, chaste; and the proud, humble. To these the Apostle appealed, for himself and fellow-labourers, as letters of commendation, who were living epistles at Corinth, and as light in the world.

In an epistle there must be *paper* or *parchment*; a *pen*; *ink*; a *writer*; and *something written*.

1. The *paper*, or *parchment*, we may consider, in these divine epistles, as the *human heart*; which some people say, is as clean as a white sheet of paper; but if it be so on one side, it is as black as sin can make it on the other. It may appear clean like a whited sepulchre without, but it is full of all uncleanness and defilement within.

2. The *pen* may be well compared to the ministers of the gospel, who are used in those living epistles as such; and many of them are willing to acknowledge themselves very bad pens, scarcely fit to write with, or any way to be employed in so great a work. It seems they have been trying for many years to make good pens at the universities; but after all the ingenuity and pains taken, the pens which are made there are good for nothing till God has nibbed them. When they are made, it is well known the best of pens want mending. I find that the poor old one that has been in use now for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

3. The *ink* used in these divine epistles I compare to the influences of divine grace on the heart; and this flows freely from the pen when it has a good supply from the fountain-head, which we constantly stand in need of. Sometimes you may perceive the pen is exhausted, and almost dry. When any of you find it thus, and are ready to cry, "O what a poor creature this is;—I could preach as well myself?"—That may be true; but instead of these sad complaints, lift up your hearts in prayer for the poor pen, and say, "Lord, give him a little more ink." But, if a pen is made well, and quite fit for use, it cannot move of itself, there must be an agent to put it into motion. And,

4. The *writer* of these glorious epistles is the Lord Jesus Christ. Some people talk about, and are very curious in fine writing; but there is something in the penmanship of these epistles, which exceeds all that was ever written in the world; for, as the Lord Jesus spake, so he writes, as never man ever spoke or wrote. One superior excellence in these epistles is, that they are all so plain and intelligible, as to be read and known of all men, and the strokes will never be obliterated. As pens cannot move of themselves, so we profess, when we take on us this sacred character, to be moved thereunto by the Holy Spirit, nor can we move to any good purpose without his divine assistance.

Lastly. In all epistles there must be somewhat written. Many things may be said here, but I shall include the divine inscription of these epistles in *repentance*, *faith*, and *holiness*. Repentance is written with a broad nibbed pen, in the old black letter of the law, at the foot of Mount Sinai. Faith is written with a crow-quill pen, in fine and gentle strokes, at the foot of Mount Calvary. Holiness is gradually and progressively written; and when this character is completely inscribed, the epistle is finished and sent to glory.

A GREAT dignitary of the church asked Mr. Betterton the player, what could be the reason, that though the player spoke of imaginary things, and the clergy of real ones, yet an audience was generally much more affected with a play than with a sermon? "My Lord," said Mr. B. "I apprehend the reason to be this: We players speak of imaginary things, as if they were real; whereas too many of the clergy speak of real things as if they were imaginary."

ADDRESS,

*Delivered before the Assistant New-York Missionary Society on the
10th August, 1812, by the Vice President.*

CALLED this evening, my beloved brethren, to a situation, interesting indeed to my heart, but at the same time totally new to me; before I enter on the immediate object of my address, I must solicit you to call into exercise that candour and love, which should ever be entertained by Christians for each another, and which will secure inexperience from the severities of criticism; and while you cannot be blind to imperfections, cast over them, I beseech you, a mantle of charity, and behold only the motives which have placed me here.

The missionary cause has had many able advocates, who have been instrumental in advancing its interests by their writings and their eloquence. The subject is far from being new, and to the minds of Christians, who like you have long been engaged in contemplating it, must be familiar; I trust, however, it can never be uninteresting.

The importance of missionary efforts is undeniable. To be convinced of this truth, we need only contemplate heathen man, his habits, his worship, and his prospects beyond the grave, and contrast these with the blessings attending Christian civilization, and a knowledge of God, and our Lord Jesus Christ. By the mild precepts of our blessed religion, the turbulent passions of men are subdued or softened; the ties which connect society and bind man to his fellow, are more closely drawn, and every amiable emotion of the heart called into active exercise. By its blessed promises, hope is made to visit the doubting soul, and the breast which has been the seat of uncertainty, gloom, foreboding, and discontent, becomes a delightful habitation for the purest joy to dwell in. The effects of the religion of our Lord Jesus Christ upon society, have been so ably described by one of our brethren, who addressed you on a former occasion, that I shall avoid saying any thing more on this branch of the subject.

Another important effect of missionary exertions, is the destruction of idols, and the establishment of the worship of the true God.

The horrors of superstition flee before the light of truth, and the natural darkness of the mind is dispelled by the divine rays of Revelation. Under the benign smiles of an approving Providence, the Gospel conquers wherever it appears. At the prayer of Elijah, the altar of Jehovah with its victim, though doubly drenched with water, were consumed by fire from heaven, while all the prayers and horrid rites of Baal's priests were ineffectual.

"And that dark prince who rules a world of fire

"Could not command one spark, with which to light

"His altar."

Were I, my brethren, to mention the various objects, which miserable man has deified, your hearts would sicken at the recital; for your hearts love God, our Lord Jesus Christ; and the glory which is his, you cannot bear should be given to another.

Doubtless, a view of the deplorable superstition and idolatry in which men have been, and still are involved, would excite to greater diligence in the glorious cause in which we are enlisted. Whatever will properly effect this, duty demands should be employed. With this motive, therefore, I will mention a few of the objects worshipped by those who know not the true God.

The sun, moon and stars have had their worshippers. Angels—kings, and queens—men, famous and infamous—drunkards and harlots—various animals—stones and wood carved into divers forms—leeks and onions—things inanimate as well as animate—crocodiles, snipes, and even serpents, bearing the impress and image of the arch-deceiver himself, have all been made the subjects of idolatrous adoration. These, even these, have robbed the true and living God of his worship. The ingenuity of man has ransacked the creation for objects for this dreadful purpose. And which of you has not heard of Juggernaut, the Moloch of Hindoostan? under the wheels of whose dreadful car, thousands have been immolated—nay, perhaps, while we sit here, assembled in the name of our Lord Jesus Christ, enjoying his smiles, and blessed with the light of his countenance, some infatuated Hindoo casts himself to the ground, amid the shouts of assembled thousands! The car rolls on! and in its heavy course, crushes beneath its ponderous wheels, the deluded votary to the "horrid king!"

But what shall I say of that awful superstition, which marks the papist's worship? more dangerous, perhaps, to men's souls, than the more open idolatry of the heathen, because it wears something of the semblance of true religion. It is beyond dispute, that not only the Virgin Mary, and other saints and angels, are worshipped by them, but the sacramental bread is deified, and crosses, relics and images are bowed down to, with that veneration due only to the Supreme God. In vain do they deny the charge or evade its force, by alleging "two kinds of worship;" one to God, which they term "supreme," and the rest "subordinate." It is idolatry, notwithstanding this futile evasion; and an idolatry less excusable than that of the poor untutored savage; for these learned idolaters have not only the advantages of education, but the book of God's word in their hands, which says with awful denunciations of wrath, "Thou shalt not bow down to them!" Great and eternal Jehovah, enlighten their minds!

The missionary cause is important, not only because it conveys the blessings of civilization to men in a savage state, not only because it is the means of dispelling by the light of truth the horrors of superstition, but because it tends to advance the glory of God, and the rescue of immortal souls.

In all undertakings of a religious nature, Christians should be extremely careful to keep the main object in view, namely, the promotion of Jehovah's glory.

It becomes not us, my brethren, now to inquire, how the glory of God's justice is advanced by the destruction of sinners. We know the fact! Let us be still, and know that he is a sovereign God! We also know, however, that the riches of his grace are magnified in the salvation of men. Every sinner redeemed to eternal life, is a trophy of divine grace, a jewel added to the crown of glory, which sparkles on the Redeemer's head. Man is permitted to be instrumental in brightening that crown; for God is pleased to work by the use of means. This permission is extended to us! Glorious grace, that such as we should be made the agents of the living God! however limited our sphere of action, however small the service we can render!

Compassion, heaven-born pity for the souls of men, claims the next place on the list of motives. We are told that "there is joy

in heaven, over every sinner that repenteth." This expression of holy writ stamps the value of an immortal soul. If heaven's broad arches ring with songs and shouts of joy, whenever a sinner repents unto life through Jesus Christ, of what precious value is the soul of man! Millions of these souls are at this moment destitute of a knowledge of Christ!

The gospel rescues the soul from destruction! How shall men hear this gospel without a preacher? and how, unless preachers are sent? Who are to send them? Christians!

My brethren, we, who I trust have learned that Christ is precious; we, who know something of the blessedness of his religion; we, who know the immense price which has been paid for man's redemption, are by this knowledge in some measure enabled to estimate the value of immortal souls. We, of all other men, should feel a lively concern for perishing sinners.

Having tasted that the Lord is gracious; having our feet set upon the rock of safety, Christ Jesus our Lord, and in the exercise of *faith*, beholding the immeasurable gulf of misery and woe, from which grace has rescued us, our souls are taught to feel this concern. Oh! let it excite us to greater diligence, to a more conscientious discharge of our duty as Christians and members of a missionary society.

(*To be continued.*)



RELIGIOUS INTELLIGENCE.

British and Foreign Bible Society.

On the 6th May, the British and Foreign Bible Society held its eighth anniversary at Freemason's Hall. The attendance was so numerous, that the Hall was filled almost immediately after the doors were opened; and many hundreds, among whom we regret to say, the Earl of Hardwicke, and several members of Parliament, and other gentlemen, were unable to obtain admission. At 12 o'clock, Lord Teignmouth, the president, opened the business of the day by reading the Eighth Report; which, from the variety and importance of the facts it enumerated, and the very animated and

impressive sentiments with which it concluded, may justly be considered the most interesting and valuable of those compilations for which the Society is indebted to the able, pious, and indefatigable exertions of its truly Christian president. His Lordship having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented, by the state of his health, at so advanced a period of life, from attending the meeting of a society in which he took so cordial an interest, and desired that a draft for 50*l.* might be accepted as his proxy.

Henry Thornton, Esq. M. P. came forward, and moved thanks to the several Auxiliary Societies, &c. In doing this he entered into a detailed and very judicious consideration of the advantages arising both to the funds and operations of the institution from the establishment of Auxiliary Societies. He appealed to the prodigious item in the cash account of 24,813*l.* 5*s.* 10*d.* furnished by Auxiliary Societies alone, in justification of his statement; and after explaining in a variety of ways, the solid and permanent benefits connected with this system of localization, concluded a very able, luminous, and highly satisfactory speech, by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the meeting.

The Society having gone through with the greater part of their labour, Mr. Owen came forward, and closed the business of the day by an animated address. He congratulated the meeting on the services which had been rendered this day to the cause of the Society, by Irish and English prelates, by the defenders of our country, by the enlighteners and liberators of mankind. Mr. O. then called upon the meeting to take a view of the Society in reference to the agents which it had called into employment, the various scenes in which it was acting its dignified part, and the objects on which its kindness was extended. The direct advantage of this Society was, he said, scarcely greater than the contingent benefit which resulted indirectly from it. While civil polity and social happiness were ultimately promoted, it was impossible not to see and admire in what degree religion profited by the influence of such an association. The correspondence which it elicited, and the testimonies

which it collected from every part of the world, were so many depositions from independent and concurring witnesses to the truth, the power, and the excellence of Christianity. After a train of remarks, illustrative of these positions, Mr. O. concluded, by urging the members to take encouragement from the triumphs which they had witnessed this day. "Be ye steadfast," said Mr. O. "unmoveable—always abounding in this work of the Lord: forasmuch as ye know that your labour has not been, is not, nor ever will be, in vain—in the Lord."

Thus terminated the eighth anniversary of this great institution, which appears very aptly described in those beautiful lines of Goldsmith :

"As some tall cliff that lifts its awful form,
Swell from the vale, and midway leaves the storm ;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

In the next number of the Monitor we shall give the Report of this society, which we think will be interesting to every Christian who feels sincerely desirous that all men should be saved, and come to the knowledge of the truth.

Society for Missions to Africa and the East.

ON Whit-Tuesday, the Society for Missions to Africa and the East held its twelfth anniversary. An excellent sermon was preached at the church of St. Anne, Blackfriars, by the Rev. William Goode; after which, a collection was made for the benefit of the institution, which, with donations and new subscriptions, amounted to 328*l*. At two o'clock, the Annual General Meeting was held at the New London Tavern, Cheapside, which was very numerously attended. The Right Hon. Lord Gambier having been called to the chair, the Secretary read a highly interesting report of the proceedings during the preceding year. It appears that the Society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and that there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now

making its way among the Susoos. One of the society's missionaries, the Rev. L. Butcher, was present at the meeting, with an interesting African youth, one of the scholars at the Society's settlement, who had accompanied his teacher on a visit to this country. The Missionary confirmed the representations of the Report, with respect to Western Africa, in an address of great information, simplicity, and piety; and particularly gratified the Society by stating, that 72 slave factories, which had existed on that part of the coast before the abolition, and had transported annually 4000 slaves, were now reduced to 18, and that these, under the vigorous measures of his Excellency Governor Maxwell, and of the naval officers on the coast, were dwindling away. Mr. Wilberforce reported, from the deputation appointed at the special general meeting of April 24th, that they had waited on his Majesty's late deeply lamented Chancellor of the Exchequer, and on the President of the Board of Control, on the subject of providing, on the renewal of the East India Company's charter, for the more easy access of Christian missionaries to India; and that they had found them to be very favourable to the general object, though strongly impressed with a sense of the delicacy and prudence, with which measures for the attainment of that object should be devised and executed. As, however, the charter of the East India Company was not to be renewed this year, and as the fatal event, which all deplored, would lead to the appointment of another head of the government, the deputation would anxiously watch over the business entrusted to them, and use all the proper means to bring it to a successful issue. A new code of laws and regulations was adopted for the government of the Society. Lord Gambier was appointed president; and other noblemen and gentlemen, who had befriended the institution, were appointed vice-presidents.

Prayer-Book and Homily Society.

A MEETING was held on the 20th May, at the Freemason's Tavern, Great Queen Street, at which the attendance was numerous and highly respectable, for the formation of a society for the sole purpose of distributing gratis, and circulating at reduced prices throughout the British empire, its colonies, and dependencies, and

particularly in his Majesty's navy and army, the authorized formularies of the united Church of England and Ireland, without note or comment, viz. the Book of Common Prayer, including the Thirty-nine Articles; and the Homilies, in separate sermons, or in the entire volume.

Baptist Missions in India.

THE 22d Number of the Periodical Accounts of the Baptist Missionary Society, comprising a view of the progress of the Mission from the beginning of October, 1810, to the end of March, 1811, has lately made its appearance in England. From this it appears, that the Baptist Mission has now branched out into five distinct missions, viz. the Bengal, carried on at five stations, Serampore and Calcutta, Dinagepore and Sedamah'l, Goamalty, Cutwa, and Jessore; the Burman, at Rangoon; the Orissa, at Balasore; the Bootan and the Hindoost'han, at Patna and Agra. At these different stations they are proceeding with more or less success. The number of Missionaries from Europe is nine, and those raised up in India seven, besides twelve Hindoo converts, who have been either ordained to the ministry, or are on probation with that view. The whole number in the communion of these churches is 310; of whom, 105 have been added in the year 1810, and 16 in the year 1811.

Having taken this general view of the state of the Mission, we will proceed, as usual, to give a few extracts from the Accounts.

"Calcutta, Oct. 5, 1810.

"There are six candidates for baptism, and reason to expect more before the end of the month. The greater part of these have to glorify God, in a peculiar manner, for the translation of the Scriptures into their native language, as scarcely one of them, even of those who can smatter a little of our tongue, can comprehend the plainest parts of the Bible in English. It is truly gratifying to see what profound attention pervades the whole of our young pupils, when we have worship in the Bengalee language. This has induced me to allow a larger portion of their time to be devoted to learning it, and have therefore this morning altered the plan of teaching.

(To be continued.)